The Reality Of The ONA, 2026

Part One: The Development Of The ONA 1992-2012.
Part Two: Beyond The ONA.

The Development Of The ONA 1992-2012.

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Abstract

It has been suggested that the post-2000 writings of the pseudonymous 'Anton Long' develop the esoteric philosophy underlying the ONA [1] past overt satanism by introducing "concepts such as pathei-mathos, empathy, compassion, humility, honour, personal judgement", and that there is a "tension between the tragic and the elect [which] runs through the later Anton Long corpus without resolution". [2]

In Part One of our essay we examine the concepts of empathy, honour, pathei-mathos, and enantiodromia, as described by Anton Long, with three important provisoes: (i) that in our opinion there was an ONA 1.0 (a Longusian esoteric philosophy) defined through the two primary texts *Naos* and the *Deofel Quartet*, [3] and a post-1992 ONA 2.0 (a/k/a O9A) defined through primary texts including *The Satanic Letters* [4] and other texts written and signed by Anton Long which were included in the two compilations *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*, published in 2015, [5] and the 2012 pdf download of the ONA website *The Order of Nine Angles: A Guide to Dark Sorcery*; [6] (ii) that in our opinion *Naos* and *The Satanic Letters* were written by the individual it is convenient to term the 'original' Anton Long using the pseudonym Thorold West in the case of *Naos* and the pseudonym Stephen Brown in the case of those *Letters*; and (iii) that the 'Anton Long' during the period under consideration (c.1976-2012) was one person and not as has been suggested several individuals using that pseudonym. [7]

In Part Two we consider if the introduction of the concepts of empathy, honour, pathei-mathos and enantiodromia contributed to Anton Long's stated aim, in The Satanic Letters, of aiding individuals to achieve Adeptship "in the shortest possible time" (letter to Julian, 24th March 103yf) or whether they did

not offset what resulted from the other concepts he introduced - such as the 'authority of individual judgement', Insight Roles, and of newcomers establishing a nexion to perform ceremonial sorcery - which apparently diverted, or might divert, individuals away from a personal quest for Lapis Philosophicus and thus from discovering Wisdom understood as not only having acquired a balanced personal judgment and thus having discernment, but also having that ancient wordless knowledge of a pagan kind concerning livings beings, human nature, ourselves, and thus how we relate to those other living beings, to Nature, and to the vast Cosmos beyond our small planet circling one Star among billions.

Appendixes A-D contain short texts by Anton Long relevant to our essay, with ONA specific terminology, such as ONA 1.0, ONA 2.0, 'Insight Roles', and the 'authority of individual judgement', described in Appendix E with several of the definitions (for example, of Homo Hubris and of Magian) illuminating the nature of ONA 2.0, a/k/a the O9A.

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Part One

I. Empathy And Pathei-Mathos.

The use of and the explanations regarding these two terms, together with the term honour as described in Section II, not only explains much about both ONA 1.0 and ONA 2.0 but also how substantially they differ from what, post-2018, has become the public image of the Order of Nine Angles. [8]

The term 'empathy' occurs in the 1989 *Naos* collection of texts, one of which occurrences is in relation to the stage four rite of Internal Adept which is described in *Naos* in the following way:

> "This particular Grade Ritual is perhaps the most difficult task of the seven-fold Way, and it is this ritual which produces the genuine Adept. The ritual creates within you not only self-insight, but also empathy – and it is this empathy with life and the cosmos which is the foundation of true Adeptship. The ritual involves you in living alone for a period of at least three months. Beforehand, you must choose a suitable location – it should be as isolated as possible (i.e. far from human habitation) with some kind of supply of fresh water (e.g. a stream)."

Another occurrence of the term empathy in *Naos* is in the section titled *Notes on Some Terms Used*,

> The 'self' is the 'stage' beyond this – when there is an apprehension (often only intuitive outside of magick) of (a) the wyrd of the individual and (b) the separate existence of other individuals as those individuals are in themselves. Put simply, (b) involves a degree of 'empathy'. In the natural state, the self may evolve in 'middle age' or before – and often arises as a consequence of formative experiences (e.g. experience of war; personal loss; tragedy).

Which 'formative experiences' relate to the term pathei-mathos. The term and its use by the ONA (pedantically, its use by Anton Long in ONA 2.0) is described in detail by him in *Pathei Mathos and the Initiatory Occult Quest* (written in 123 yfayen, that is 2012 ev) whose introductory paragraphs (including footnotes) are worth quoting in full, with the complete text provided below in Appendix A.

< !___begin quotation>
Pathei-Mathos is a term - appropriated from Myatt's philosophy of The Numen - that we, the Order of Nine Angles, introduced a few years ago into Occultism in order to describe a certain internal (alchemical, esoteric) process, both individual and Aeonic. As occurred with the term Traditional Satanism, introduced by us some decades ago, it has been used and is now being used, and mis-used, by others, both in an Occult and a non-Occult context.

Therefore, as there does seem to be something of a mis-understanding as to what is meant and implied by the term pathei-mathos in both an Occult and a non-Occult context, some explanation of the term seems in order. As Myatt has explained, pathei mathos - πάθει μάθος - is a Greek term (used by Aeschylus in his Agamemnon) which can be variously interpreted as meaning learning from adversity, or wisdom arises from personal suffering, and/or personal experience is the genesis of true wisdom.

These, taken together, impute the correct esoteric meaning and O9A usage, which is that wisdom [1] - one goal of the Adept [2]; acquiring a true, balanced, understanding; the dis-covering/revealing of Reality - has its genesis in the combination of: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) practical personal experience. That is, that all these diverse experiences are meant by our use of the term, and therefore that all such experiences are necessary for interior, esoteric, change within the individual. Not just 'personal practical experience'; not just Occult skills, and not just a 'learning from adversity/challenges', but also and importantly a learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

There thus arises, from such pathei-mathos, certain intense personal feelings, a certain insight, and thence, in many individuals, a certain knowing - of yourself, and of how finite, how microcosmic, the individual human being is and just how fragile the human body is. In essence, the individual is placed in context and, if they possess a certain potential, a certain character, are changed by - learn from - the experiences. Of course some humans dwelling on planet Earth - lacking a certain potential, and possessing an altogether different character - do not change, do not learn from pathei-mathos. Which is to say that pathei-mathos tests, selects, reveals, and can breed a somewhat different type of human.

1. By term wisdom is meant not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

2. The other goal is immortality, which for us means a new existence in the acausal.

<end quotation___! > [9]

In the 2025 text *Original Aims Of The ONA Movement* the authors summarise Anton Long's essay *Empathy in the Esoteric Tradition of the Order of Nine Angles*, dated 122 Year of Fayen (2011 ev) - given in full here in Appendix B - writing that:

> After stating that empathy is important in the ONA tradition, [Anton Long] describes it as a natural human faculty providing a knowing of a-causality, of ourselves as a connexion to other living beings and to the Cosmos, with the cultivation of the faculty of empathy an essential part of the training of the initiate, an esoteric skill, with the three-month long Grade Ritual of Internal Adept providing the rudiments of that skill and the six-month version a mastery of that skill.

The rite involves living in solitude in a wilderness area for such time-periods, and that experience has shown the rite changes the individual and successfully cultivates the faculty of empathy.

In another text [10] Anton Long writes that empathy is one of the qualities that distinguishes a genuine Adept with the ONA emphasising that undertaking Grade Rituals such as Internal Adept is necessary since such experiences are unique to, and formative for, individuals.

Such a personal experience, such a 'knowing of a-causality', is the basis for what Anton Long describes in one of the *Satanic Letters* as 'Aeonic insight' (...) [11]

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II. Honour.

There is no mention of honour in the two written texts from the era of ONA 1.0; that is in *Naos* and The Deofel Quartet, and while it may have been a part of ONA 1.0 aural tradition there are no ONA primary sources by Anton Long which hint that it was.

The first written mention of honour, so far discovered, is in ONA 2.0, in a letter to Michael Aquino, of the Temple of Set, dated 7th September 1990 ev, with Anton Long writing that in the ONA one essential:

> "personal quality is honour born from the quest for self-excellance and self-understanding. One either has this personal quality (or the potential to possess it) or one does not [...] This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation." [12]

What is noticeable is that the mention is of honour as a personal quality, and not of 'kindred honour' as in his later writings such as the *Tradition of Esoteric Learning* section of his 122 yfayen (2011 ev) text *Enantiodromia - The Sinister Abyssal Nexion*,

> "[T]here was for millennia and still is in traditional nexions, an understanding that knowledge was mostly to be acquired aurally, from someone of experience and learning; although some knowledge could be acquired by means of patient, scholarly, and personal research. There was also an understanding that genuine wisdom takes a certain duration – decades – of causal Time to be attained, and cannot be hurried and often requires a reclusive personal existence. There was an understanding of the need to develope a cultured, and learned, personal character founded on and maintained by the principle of personal and kindred honour as manifest in the O9A Code of Kindred Honour, as there developed an appreciation of the cosmic perspective, of the Adept in the supra-personal context of Aeons and in relation to the Cosmos. For the essence of our esotericism lies in this knowledge of ourselves as but one nexion, suspended between causal and acausal Time..." [14]

The earlier 114yf (2003 ev) *Code of The New Aeon* at the end of the text *Warriors, Freedom and the Sinister Way* [15] apparently echoes parts of the National Socialist Code of Honour written by Myatt during his years as a National Socialist activist and ideologue. [16] In that *Warriors* text Anton Long writes:

> "One of the primary aims of the ONA is to produce a new type of human being [...] [There] is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour. The only law that this new individual will recognize and accept is the law of personal honour. The law of the New Aeon is the law of personal honour.
>
> The revolution which is necessary will be in part a revolution of ideals, with the ideal of personal

> honour the catalyst necessary to create a New Aeon from the destruction of the old. The law of honour means an end to the tyranny of governments; an end to all the old ideas of the old repressive Aeon. In the simple sense, honour is a manifestation, a presencing, of those evolutionary energies which can change us into a higher type, a new species of human being [...]
>
> Honour not only defines our personal behaviour, and imposes upon us certain duties and obligations, but it also defines us, as individuals – that is, it is an essential part of our identity, as individuals who live by the Law of the New Aeon, and it distinguishes us from the mundanes, from all those who are not-of-us, who do not belong to our kind. Honour is what binds our ONA family; what makes our ONA family, what makes and what marks our new way of living.
>
> For us, our honour is more important than our own lives, and it is this willingness to live and if necessary die for and because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour – through our fearlessness, our scorn of our mortal death – that we come to exult in Life itself." [15]

The later 123 yfayen (2012 ev) Anton Long text *The Adeptus Way and The Sinisterly-Numinous* [17] while mentioning 'kindred honour' ends with a controversial, or rather heretical, statement and footnote reminiscent of Myatt's National Socialist writings, which footnote we have added, in square brackets, to this quotation:

> < !___begin quotation>
> [O]ur Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by culture here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.
>
> Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred-honour or something similar. Or, if one desires a more modern, heretical, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be. [An excellent personal example here is Léon Degrelle. A good and truthful over-view of the Waffen-SS can be obtained by reading Degrelle's account of his combat experiences in his book *Campaign in Russia: The Waffen SS on the Eastern Front*.]
> <end quotation___! >

Perhaps most interesting is the following excerpt from a 122yf (2011 ev) text by Anton Long, which explains much about ONA 2.0, as does its title which is *The Sorcery of Heresy: Vindex and The Tyranny of the Magian*,

> "Contrast [those] sample Magian rôle-models with our new rôle-models. We have The Deadly Outlaw. The essence of The Deadly Outlaw is that they are real outlaws – outside the laws of The State, which they reject. Instead, they live by their own laws, based on the law of personal honour, and which law means that they would prefer to die fighting rather than surrender to the forces of The State, for such a surrender to such people who obey such abstract impersonal dishonourable laws, would be a personal humiliation and an affront to their honour and their dignity as outlaws.

We have The Tribal Warrior. The essence of The Tribal Warrior is that they belong to a tribe, a close-knit clan, all or most of whom they know personally, and trust, and many of whom they will be related to. This tribe is their family; their extended family to whom they are bound by ties of honour, blood, duty, and loyalty. This tribe and their honour – their own personal honour and the honour of their tribe – come before anything and everything else, and especially before their own life. Thus, they reject The State, the nation – all modern abstractions – in favour of a new tribal living, based on honour. They also reject usury, mandatory taxation, and the abstraction which is money, preferring the ancient, natural, way of barter.

We have The Tribal Chief. The essence of The Tribal Chief is that The Chief (who can be either male or female) guides their tribe by virtue of their
experience, knowledge, insight, honour, and arête – that is, by their excellence of honourable personal character. Their first loyalty is to their tribe – to its honour, its prosperity, its freedom – and not to themselves.

Finally, we have the archetypes of Vindex, and The Warriors of Vindex. Vindex is The Avenger – the practical, fighting, warrior (male, or female) who, with the help of warrior tribes, takes on and defeats the forces of The Magian, represented as these forces are now by powerful impersonal States such as America where the Magian ethos thrives and controls. The Warriors of Vindex are those tribes, and those Deadly Outlaws, who come together under the charismatic leadership of Vindex, to write their names, and that of their tribes, into the history of our human species, and who represent, par excellence, the triumph of aristocratic personal honour over the lifeless, impersonal tyrannical abstractions of the Magians, over the dishonour of the Hubriati, and over the plebeian, self-indulgent, nature of Homo Hubris." [17]

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III. Enantiodromia.

Anton Long, in the aforementioned 2011 text *Enantiodromia - The Sinister Abyssal Nexion*, [13] described the Grade Ritual, of Masters/Lady Masters, beyond the stage of Internal Adept as an enantiodromia: a "type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being", with 'the sinister' and 'the numinous' what has been separated, but with this 'new type of being' and their way of life or purpose, personal or supra-personal, never described in that or any other text.

Thus there apparently arises a rather confusing bifurcation - what Giudice in part two of his *From Satan to Sophocles* [2] describes as a "tension between the tragic and the elect" - of aims in respect of the ONA Seven Fold Way, for this 'new type of being' might be "the harbingers of a new human race (...) of a new human species" described in the *The Breeding of A New Race* section of the text *Pathei-Mathos and The Initiatory Occult Quest*, included below as Appendix A.

Do those Masters/Lady Masters, as some texts such as *Aeonic Magick - A Basic Introduction* [18] seem to indicate, undertake aeonic magick?

> "Fundamentally, aeonic magick is concerned with producing large-scale changes over many centuries - it is concerned with changing or altering the destiny of millions of peoples on time-scales which be as long as a millennia. This requires certain abilities and certain skills - but above all it requires that wisdom and knowledge which only genuine Masters/Lady Masters possess." [18]

Which undertaking to produce changes which may affect others returns us to aims represented by causal abstractions, since in the text *Magick, The Sinister, Aeons, and The Psyche of The Folk*, dated 117 Year of

Fayen, (2006 ev) Anton Long wrote:

> "one aim of Aeonic Magick is to counter this Aeonic distortion through various sinister strategies; another aim is to consciously bring-into-being a new Aeon: one which will allow us, as human beings, to evolve and fulfil the potential latent within us. There is thus a real war occurring at present, part of which is magickal, Aeonic and supra-Aeonic: a war, battles, between those who represent the genuine wisdom and understanding and freedom and life-enhancement which genuine magick (with its presencing of the acausal) brings, and those who represent what is fundamentally de-evolutionary, limiting, enervating and stiflingly causal, and who are manifest through and in the distortion of the Thorian Aeon." [19]

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Part Two

I. An Unresolved Dichotomy.

The two texts by Anton Long given in Appendix A and Appendix B, dated 2011 and 2012, together with his 2011 *The Sorcery of Heresy: Vindex and The Tyranny of the Magian*, [17] from which we have quoted several paragraphs, are examples of the dichotomy which existed in ONA 2.0 between causal abstractions, such as 'Magian' and 'Homo Hubris', and the "wordless understanding" of empathy, and thus between the external (the supra-personal) and the internal, the personal; with the supra-personal implying causal aims such as a 'New Aeon' and following a particular, written, code of 'kindred-honour'.

Hence, in ONA 2.0, there is or there arises a bifurcation of identity and of aims: between the Aeonic and the personal; between (α) suggested external involvement by means such as Insight Roles and forming a nexion/chapter/cell for ceremonial sorcery and the performance of Esoteric Chant, and (ω) a secluded, private, individual or partnership, quest for Lapis Philosophicus over a decade or more. A bifurcation which Anton Long obliquely mentions in his 122yf (2011) praelection *O9A Adversarial Action - Success or Failure?*

> "Our aims, our goals - our physis - making us a family bound by loyalty and oaths of initiation, and which family, in its growing, its slow, natural growing, is becoming a culture, a tradition, with its own ancestral pathei-mathos." [20]

But which bifurcation of identity, both in terms of what ONA 2.0 was or is perceived as by those involved with or guided by it, was never publicly resolved but only hinted at in one of the two 'last writings' of Anton Long: his *The Enigmatic Truth (Last Words From A Modern Alchemist)* in which he wrote that

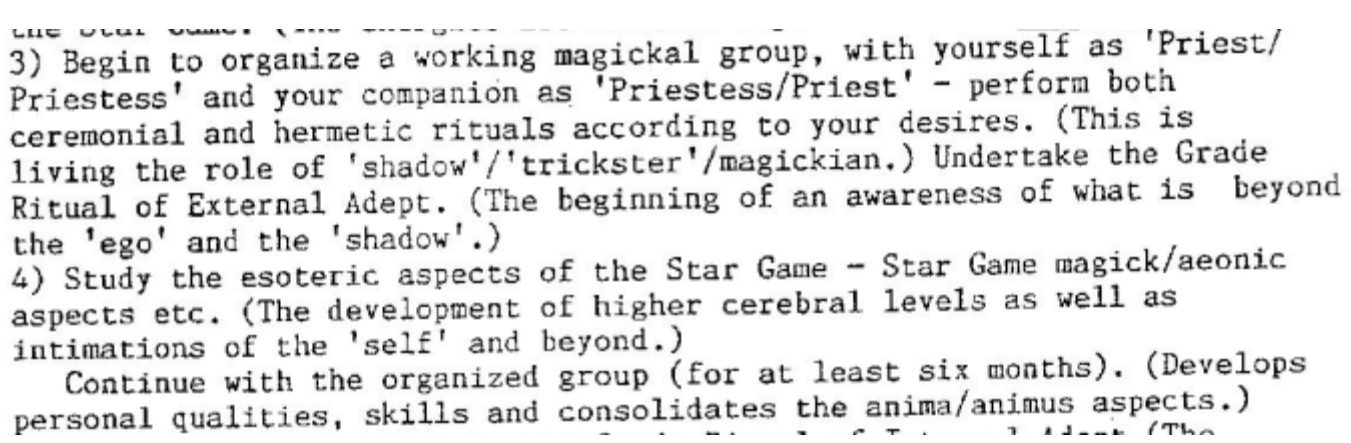
> "the finding of lapis philosophicus during the penultimate stage of the Way ... means two particular things, and always has done. (i) living *in propria persona* [21], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.
>
> In effect, the enigmatic truth is that those who have found lapis philosophicus – whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis – live in a similar manner and have acquired the same weltanschauung. An enigmatic weltanschauung that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever

reason) or who lack an inner changing (wrought via pathei mathos) of a sufficiency necessary to propel them beyond the illusion of conflicting opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge – no secrets, no mysteries – to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.

There is only lapis philosophicus and its individual discovery." [22]

Which bifurcation also applies to ONA 1.0 with *Naos*, for example, stating that in regard to the Seven Fold Way the External Adept should "organize a working magickal group, with yourself as 'Priest/Priestess' and your companion as 'Priestess/Priest' [and] perform both ceremonial and hermetic rituals according to your desires" and continue with this group for at least six months.


3) Begin to organize a working magickal group, with yourself as 'Priest/
Priestess' and your companion as 'Priestess/Priest' - perform both
ceremonial and hermetic rituals according to your desires. (This is
living the role of 'shadow'/'trickster'/magickian.) Undertake the Grade
Ritual of External Adept. (The beginning of an awareness of what is beyond
the 'ego' and the 'shadow'.)
4) Study the esoteric aspects of the Star Game - Star Game magick/aeonic
aspects etc. (The development of higher cerebral levels as well as
intimations of the 'self' and beyond.)
Continue with the organized group (for at least six months). (Develops
personal qualities, skills and consolidates the anima/animus aspects.)

In the ONA 2.0 world, an anonymous author in what was titled *A Complete Guide To The Seven Fold Sinister Way* - the date of which is given as 99yf with the last revision 121yf - wrote that an External Adept should

"[o]rganize a magickal, and Sinister, group/nexion/magickal Temple. You must recruit members for this Nexion, and teach them about The Dark Tradition of the ONA. With your companion (or another one if personal circumstances have changed) you must Initiate these members according a ceremonial ritual of your own devising, for which you may use texts such as *The Grimoire of Baphomet* and *The Black Book of Satan* for inspiration and some guidance. In addition, you must perform ceremonial rituals on a regular basis. In this Nexion/Temple, you will be the officiating Priest/Priestess, with your partner acting as the Priestess/Priest. Regular Sunedrions should be held, as detailed, for instance, in the Black Book of Satan, as you should regularly perform rituals, both hermetic and ceremonial, for the satisfaction of your own desires and those of your members. You should run this Temple for between six and eighteen months, as you should write and use your own Black Book of ceremonial rituals, with some help from the members of your group, if possible, in the writing of this work, and with all rituals firmly based on the non-Magian dark, septenary, tradition of the ONA, and you should use this work of yours in preference to using published works such as the Black Book of Satan." [23]

The author also states that

"The tasks of an External Adept develope both magickal and personal experience, and from these a real, abiding, sinister character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept. The Temple enables various character roles to be directly assumed, and further developes the magickal skills, and magickal understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, Aeonic magick is not possible. The Temple also completes the

> experiencing of confronting, and integrating, the anima/ animus.
>
> From the many and diverse controlled and willed experiences, a genuine self-learning arises: the beginnings of the process of "individuation", of esoteric Adeptship (...) The stage of External Adept lasts from two to six years." [23]

Which statements amplified the bifurcation and, with the matter unresolved because there were no further writings by Anton Long after or concerning those 'last words', the amoral satanism which he had championed even as late as 2011 in texts such as *Toward Understanding Satanism* [24] became the Frankensteinian monster that was ONA 3.0 and then, from 2015 onwards, the public face of the ONA/O9A. Which face was already in evidence in that 12-page 2011 essay:

> "The Satanic Heresy of the Order of Nine Angles (O9A/ONA) is essentially threefold, for the ONA, contrary to how others understand and manifest it, understands Satanism and manifests Satanism (in an esoteric and an exoteric way) as:
> 1) An amoral, dangerous, practical, exeatic, devilish, way of life.
> 2) A presencing of 'dark forces'/acausal energies – a form/mythos – only relevant to the current Aeon.
> 3) An unrestricted, amoral, diabolical, effective and affective, transformation/development of individual human beings by esoteric and exoteric means."

In the same essay, he went on to write that the O9A

> "implies adversarial, amoral, practical, unconventional, individual praxis and The Seven Fold Way of esoteric training and development. Importantly, this praxis and this Way mean several things: (i) No restrictions are placed on the individual, so that they are free (and often encouraged) to transgress norms, to be exeatic in a social, personal, and legal, way. For example, to undertake a culling or two; and, should they so desire, to use violence, to go to extremes, to learn certain anti-social, baleful, skills such as those of a fraudster or a robber or dealing in drugs. Of course, this is wicked of us, a diabolical thing to do, which is exactly the heretical point and most certainly is an example of being conventionally 'bad in moral character, disposition' [...]
>
> [T]he ONA not only fits both standard definitions of Satanism but is the only avowedly Satanic association which is: (a) practising or disposed to practise evil; (b) actually or potentially harmful, destructive, disastrous, pernicious; baleful; (c) malicious; mischievous, sly; (d) bad in moral character, disposition; (e) hard, difficult, misleading, deadly, amoral; (f) malevolent, offensive."

Given such expositions from Anton Long and such heretical statements as the one quoted above regarding "the warriors of the Waffen-SS" and Léon Degrelle, and given the O9A praxis termed 'Insight Roles', it is unsurprising that the O9A was described in 2023 by a United States government Attorney - following the trial, conviction, and imprisonment of an alleged O9A 'member' [25] - as

> "a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization. The group has expressed admiration both for Nazis, such as Adolf Hitler, and Islamic jihadists, such as Usama Bin Laden, the now-deceased former leader of al Qaeda. Members and associates of O9A have also participated in acts of violence, including murders. O9A members are instructed to fulfill 'sinister' deeds, including 'insight roles', where they attempt to infiltrate various organizations, including the military, to gain training and experience, commit acts of violence, identify like-minded individuals, and ultimately subvert those groups from within." [26]

It is equally unsurprising how such descriptions of the O9A were and are believed by the hoi polloi and repeated by nearly all of those employed or residing or studying in academia [27] who venture to publicly speak or write about the O9A, with even a possible exception - who prefaced their remarks with the qualification that "there are limits to what analysts can expect to understand about O9A. The movement

possesses an evolving philosophy embedded in tens of thousands of digital and physical pages written by multiple and often pseudonymous authors with distinct outlooks" - quoting from that 2011 *Toward Understanding Satanism* essay by Anton Long:

> "O9A's philosophy has meaningful connections to violent extremism, but violent extremist attacks attributable to O9A are harder to discern. O9A's insistence on breaking down the societal order and encouragement of culling (human sacrifice) and insight roles seem to situate violence as a part of the movement's core mission. According to Long, "no restrictions are placed on the individual, so that they are free (and often encouraged) to transgress norms ... and should they so desire, to use violence, to go to extremes, to learn certain anti-social, baleful, skills ... this is wicked of us, a diabolical thing to do, which is exactly the heretical point." [28]

°°°

III. A Frankensteinian Monster.

The term Frankensteinian Monster [29] in our view aptly describes what the O9A became as a consequence of the aforementioned bifurcation of identity, the unresolved dichotomy, attributable to Anton Long. On one side, the individualistic Seven Fold Way as a modern hermetic anodos (ἄνοδος) toward Lapis Philosophicus and as he wrote a "living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations". [22] On the other side, the often strident rhetoric, and propaganda, about Satanism, and about being "amoral, dangerous, exeatic" and violent, together with Insight Roles, praise of National Socialism, and scorn for individuals - such as 'mundanes'- categorised according to some causal abstraction.

In addition, in 2011 Anton Long had introduced what became known as the 'axiom of the authority of individual judgement' writing in *Satan, Acausal Entities, and The Order of Nine Angles*, that

> "The Order of Nine Angles is an esoteric association of individuals, and the emphasis of this association is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement.
>
> Thus, for the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality.
>
> Hence the ONA – by our Labyrinthos Mythologicus, our philosophy and praxis, our traditions – just suggests, incites, inspires, annoys, tests, challenges, provokes, intrigues, perplexes, and (in some individual cases and if asked for) may offer some practical personal guidance. We also place no restrictions – moral, legal, or otherwise – on the individual nor assign any moral value to the methods, the praxis, which we suggest might lead to knowledge, insight, discovery, self-development and thence to answers to questions concerning life, existence, the Occult, and the nature of Reality. In fact, we positively encourage amoral experiences, heresy, and the transgression of accepted norms." [30]

There is, therefore, in our view no escaping the conclusion that ONA 2.0 was manifest in and aided and abetted by the writings of Anton Long between 1992, the date of the publication of The Satanic Letters, and 2012, the date of his last writings and public retirement; with the Frankensteinian Monster that was ONA 3.0, generated from and given independent life by those writings, evolving as that monster did in its own unnatural way and in its own "species of causal-time" to become a 'bogey-man' - a boggard - used by particular Western governments and particular politically-motivated 'policy groups' in what has been

termed the 'fight against extremism and terrorism'.

STATEMENT OF CASE TO DESIGNATE THE ORDER OF THE NINE ANGLES AS A TERRORIST ENTITY

PURPOSE

1. The purpose of this paper is to set out the case demonstrating the Order of the Nine Angles (also known as O9A or ONA) meets the statutory criteria for designation as a terrorist entity within New Zealand pursuant to the Terrorism Suppression Act 2002 ("TSA").

2. The paper concludes that O9A meets the criteria for designation as a terrorist entity under the TSA.

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Conclusion

The brief and in hindsight aptly titled 2011 text *The Enigmatic Truth*, qv. Appendix D, could not kill the Frankensteinian Monster, created by the earlier and prolific writings penned by Anton Long; which monster grew to become ONA 3.0 as that singular 2011 text did not and could not prevent that monster from becoming a latter-day disruptive archetype infecting the psyche of susceptible individuals nor prevent it from being used, by governments and others, as a modern 'bogey-man'.

As someone wrote thousands of years ago: θνητοῖσιν ἀνωΐστων πολέων περ οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισι

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Footnotes

URL's accessed June 2026 ev

[1] In regard to the ONA as an esoteric philosophy, one view is that of Rachael Stirling in her 2021 essay *The Boundaries Of O9A Philosophy*.

> "Often misunderstood as an Occult, or Satanic, group or as a modern Western Left Hand Path, the Order of Nine Angles - often abbreviated O9A, ONA, and ω9α - is an esoteric philosophy with its own ethics, epistemology, and ontology. It postulates a way by means of which Lapis Philosophicus - knowledge and wisdom - may be obtained (...)
>
> An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols (...)
>
> The symbolism of O9A philosophy is - as described in the Poemander/Poemandres tractate of the Corpus Hermeticum and in many Renaissance alchemical texts - the ancient one of seven spheres (ἑβδομάς) and a hermetic quest (ἄνοδος) by the individual from the first, lower, sphere to the seventh, higher, sphere." https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

[2] Giudice, Chris: *From Satan to Sophocles: Pathei-Mathos and Greek Tragic Thought in the More Recent Writings of Anton Long*, 2026, published in two parts: (i) https://sinisterstudies.substack.com/p/from-satan-to-sophocles-part-i-of and (ii) https://sinisterstudies.substack.com/p/from-satan-to-sophocles-part-ii-of

As with Dr. Giudice in that essay and in his previous essays, we do not to address questions of authorship, nor "revisit the long-standing debate concerning the relationship between Anton Long and David Myatt."

[3] In regard to an ONA 1.0 and 2.0, qv. (i) *From ONA 1.0 To ONA 3.0*, https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf, (ii) *The Deofel Quartet And The Longusian Occult Tradition*, https://archive.org/download/deofel-longusian/deofel-longusian.pdf, and (iii) *Original Aims Of The ONA Movement*, https://archive.org/download/original-aims-of-the-ona-movement/Original-Aims-Of-The-O9A-Movement.pdf

A facsimile of the typescripts published in 1989 under the title *Naos: A Practical Guide to Modern Magick* is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

The four novellas of *The Deofel Quartet* are available at https://archive.org/download/deofel-new/deofel-new.pdf

[4] Facsimiles of the typescripts published in 1992 in two volumes under the title *The Satanic Letters of Stephen Brown* are available at (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

[5] The 1460 page compilation (a/k/a *O9A Definitive Guide*) is available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

[6] The 1135 page pdf (a/k/a *2012 O9A Website Archive*) is available at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

[7] For example, according to Daveed Gartenstein-Ross & Emelie Chace-Donahue, who wrote in 2023 that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors." *The Order of Nine Angles: Cosmology, Practice & Movement*, https://doi.org/10.1080/1057610X.2023.2186737

[8] As noted by the author of *From ONA 1.0 To ONA 3.0*,

> "While the distinction which some authors have made between a pre-Internet ONA 1.0, a post-1992 ONA 2.0, and latterly an ONA 3.0, may seem academic, it is nevertheless a necessary distinction given how ONA 2.0 and 3.0 are now, post-2018, perceived and described simply as "*the* order of nine angles" and/or as "*the* ONA/O9A" by the Mass Media, by several government supported organizations, and by many politicians and journalists.
>
> This distinction between ONA 1.0 and its two derivatives is based on three texts, the first being *The Metaphorical O9A* published in 2024 by one of 'The Seven Oxonians'; {2} the second, *After Anton Long - Authority and Fragmentation in the Order of Nine Angles*, published in 2026 and authored by Dr. Chris Giudice, and the third, the 2025 compilation *Deconstructing A Mythos*." https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf

[9] *2012 O9A Website Archive,* p.16

[10] *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*, in *O9A Definitive Guide*, pp.174-175. In a footnote to the article, Dark-Empathy is described by Anton Long as "a specific (that is, esoteric) type of empathy – that which relates to and concerns acausal-knowing".

[11] *Original Aims Of The ONA Movement*, https://archive.org/download/original-aims-of-the-ona-movement/Original-Aims-Of-The-O9A-Movement.pdf

[12] *Satanic Letters*, Volume I. In regard to the spelling 'self-excellance', it is either a typo or as someone wrote years later in a footnote, it might be a tactic:

> {3} This particular quotation from one of *The Satanic Letters* is interesting for another reason: the sly, mischievous, O9A (that is, Anton Long) early tactic of occasionally mis-spelling certain words (in this instance subservience) in order to try and (a) provoke the reader(s) into either making and propagating certain assumptions regarding the author and/or the O9A, or (b) provoke an instinctive immediate and judgemental reaction. This tactic is hinted at in one of *The Satanic Letters*, and - decades on - explicitly explained, as for example in the 2009 text *Defending The ONA*:
>
> > "In the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."
>
> To his credit, Aquino either saw through the ruse, or dismissed the mis-spelling as a typo.
>
> *O9A Definitive Guide*, p.110

In this instance, qv. *excellent* v. *excellant*, in the entry for the suffix *-ant* in O.E.D., 1989, volume A-BAZ, pages 500-501.

See also *Archaic Spelling In O9A Esoteric Tradition*, 2018 ev, in *The Seofonfeald Paeth*, pp.71-72, https://archive.org/download/o9a-trilogy-print_202209/o9a-trilogy-print.pdf

[13] Enantiodromia - The Sinister Abyssal Nexion, *O9A Definitive Guide*, pp.1446-1459

[14] The complete text is provided in Appendix C, taken from the archive dot org page of the nineangles.info website, https://web.archive.org/web/20110605222551/http://www.nineangles.info/warrior.html

The text was also, under title *The Code of The New Aeon: Warriors, Freedom and the Sinister Way*, included in *ONA Classic Texts, Part Three*, https://lapisphilosophicus.wordpress.com/wp-content/uploads/2012/07/o9a-classic-texts-part3.pdf

[15] The National Socialist Code of Honour is in the third (115yf) edition of Myatt's *The Meaning of National-Socialism*, on pages 18-19 of *Selected National Socialist Writings Of David Myatt* - https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf - with an updated gender inclusive version (quoted below) on pages 95-96 of the 2009 ev compilation *Ethical National-Socialism* - https://archive.org/download/ethical-ns/ethical-ns.pdf - issued by the Reichsfolk group.

An example of the similarity is:

i) From *Code of The New Aeon*,

> Our honourable, our Satanic, duty – as Satanic individuals who live by the Law of the New Aeon – means that an oath of loyalty or allegiance, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (1) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is dishonourable, and the act of a mundane.

ii) From *Ethical National-Socialism*,

> The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

[16] The Adeptus Way and The Sinisterly-Numinous, *2012 O9A Website Archive*, pp.14-15

[17] The Sorcery of Heresy: Vindex and The Tyranny of the Magian, *ONA Classic Texts Part Three*, https://lapisphilosophicus.wordpress.com/wp-content/uploads/2012/07/o9a-classic-texts-part3.pdf

[18] *O9A Definitive Guide*, p.828

[19] *O9A Definitive Guide*, p.521

[20] *2012 O9A Website Archive,* pp.23-26

[21] In regard to that expression, the author of the essay *Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus* wrote:

> "The term *in propria persona* [...] has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia..." *O9A Definitive Guide*, p.348

[22] *The Enigmatic Truth.* The complete text is provided below in Appendix D. It may be relevant that the text is dated *December 2011 CE* rather than with the usual 'yf' date.

[23] *2012 O9A Website Archive*, pp.169-170

[24] *O9A Definitive Guide*, pp.378-390

[25] The issue of 'membership' of the O9A is a vexatious one, with it being claimed - in essays such as the 2023 *The Question Of O9A Membership*, https://archive.org/download/membership-allegations/membership-allegations.pdf - that there is not and never was and could not be any such membership in the conventional sense, while Anton Long himself wrote that

Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including 'Naos'. The 'seven-fold sinister way' of the ONA is essentially a practical system of training - the various stages of that way are associated with some tasks, some magickal workings, some personal goals, and the gaining of esoteric knowledge and skills. All these things are known to work - that is, the tasks etc. associated with the stages, are derived from experience over a long period of time. They have proved effective in the past in producing genuine Adepts, Masters and Mistresses. Each stage of the Way is associated with a 'magickal grade', and this is achieved by the individual because he/she has developed the knowledge, skills, and insight of that stage by practical experience. The individual follows the Way in their own time. We offer advice and guidance, if such advice and guidance is saught - there are no 'hidden' teachings; nothing for a member to prove. Nothing is expected nor obligatory. The effort belongs to each individual - they must learn, discover, experience, for themselves. And make their own mistakes. A strong desire is required, and something of a strong character. We are not interested in mere numbers of members, in making the Way appear other than it is. The Way to real Adeptship is hard, and requires years of effort.

Letter to Kimberly, 25th September 1992 eh,

https://archive.org/download/satanicletters-1/satanicletters-1.pdf

[26] https://www.justice.gov/usao-sdny/pr/former-us-army-soldier-sentenced-45-years-prison-attempting-murder-fellow-service

[27] Pedantically, "a place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-BAZ, p.64)

[28] Daveed Gartenstein-Ross et al, *The Order of Nine Angles: Its Worldview and Connection to Violent Extremism*, Research Memo, Foundation for Defense of Democracies, Washington (DC), 2023.

[29] According to the Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 6 (FOL-HAZ, p.147), one of the first occurrences of the phrase 'Frankensteinian monster' is in the 1965 novel by John Wainwright titled *Death in Sleeping City*, "Like some Frankensteinian monster, the Police Machine moved forward."

[30] *O9A Definitive Guide*, p.181

Appendix A
Pathei-Mathos and The Initiatory Occult Quest

Pathei-Mathos

Pathei-Mathos is a term – appropriated from Myatt's philosophy of The Numen – that we, the Order of Nine Angles, introduced a few years ago into Occultism in order to describe a certain internal (alchemical, esoteric) process, both individual and Aeonic. As occurred with the term Traditional Satanism, introduced by us some decades ago, it has been used and is now being used, and mis-used, by others, both in an Occult and a non-Occult context.

Therefore, as there does seem to be something of a mis-understanding as to what is meant and implied by the term pathei-mathos in both an Occult and a non-Occult context, some explanation of the term seems in order.

As Myatt has explained, pathei mathos – πάθει μάθος – is a Greek term (used by Aeschylus in his Agamemnon) which can be variously interpreted as meaning *learning from adversity*, or *wisdom arises from personal suffering*, and/or *personal experience is the genesis of true wisdom*.

These, taken together, impute the correct esoteric meaning and O9A usage, which is that wisdom [1] – one goal of the Adept [2]; acquiring a true, balanced, understanding; the dis-covering/revealing of Reality – has its genesis in the combination of: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) practical personal experience. That is, that all these diverse experiences are meant by our use of the term, and therefore that all such experiences are necessary for interior, esoteric, change within the individual. Not just 'personal practical experience'; not just Occult skills, and not just a 'learning from adversity/challenges', but also and importantly a learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

There thus arises, from such pathei-mathos, certain intense personal feelings, a certain insight, and

thence, in many individuals, a certain knowing – of yourself, and of how finite, how microcosmic, the individual human being is and just how fragile the human body is. In essence, the individual is placed in context and, if they possess a certain potential, a certain character, are changed by – learn from – the experiences. Of course some humans dwelling on planet Earth – lacking a certain potential, and possessing an altogether different character – do not change, do not learn from pathei-mathos. Which is to say that pathei-mathos tests, selects, reveals, and can breed a somewhat different type of human.

In that sense, it is and has been a useful esoteric technique, a new type of Dark Art. Which is one reason why the ONA has such techniques as Insight Roles, grade rituals such as Internal Adept; an exoteric adversarial – heretical and amoral – praxis; and tough physical challenges. So that individuals can test themselves and be tested; can suffer, can endure hardship and triumph or fail; can shed affectations and come to know themselves for who and what they are; and can acquire the necessary esoteric, Aeonic, perspective, of themselves as a fragile mortal nexion.

For what pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the 'light' and the 'dark', and to thus learn from – or fail to learn from – such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/'guidance') and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom.

Lacking such methods, there is generally either failure or, more common, the delusion of attainment. For few if any of those trying to use pathei-mathos as a Dark Art – sans such structured methods – have (a) ever willingly or unwillingly experienced the imminent possibility of their own death; (b) ever suffered severe trauma (physical and/or emotional) and (c) ever willingly testingly betaken themselves into the realms of the numinous, content as they are with themselves and their prideful ego to such an extent that they adhere to the primitivism of 'might is right' and believe stuff such as the grandiloquent I command the powers or 'I can and I will command the powers…'

Thus they remain unbalanced; incomplete; far from wisdom, never having – via πάθει μάθος – melded ἀρετή with their ὕβρις and thence betaken themselves far beyond both those imposters.

Which is why this particular technique of ours – pathei-mathos as a Dark Art – has two distinct phases, conventionally represented by the attainment of Internal Adept and then by a successful Passing of The Abyss.

Which is not to say that such structured methods as our Seven Fold Way and the Way of the Rounwytha are the only means to wisdom, as we understand and appreciate wisdom. Only that they have proven effective in enabling some individuals to achieve that tertiary goal, that third phase; an effectiveness that can be appreciated by a personal knowing of such individuals, and also by their creative effusions, be such Occult, or philosophical, or personal, or, in the case of a few individuals, musical/artistic, or scholarly [3], or pedagogic.

The Initiatory Occult Quest

Internal Adept – as is now well-known in part due to the availability of texts such as Naos – is the phase, the stage, the iteration, of our sinister initiatory Occult quest, where the external gives way to the internal; where a personal destiny can be revealed; and where a certain inner knowing, and thus balance, is attained. An inner knowing, a balance, similar to, though not identical to, the individuation described by Jung. A knowing which the new Internal Adept carries with them throughout their life and which makes them, when they encounter the mundane world again after their three months or so (or more) spent in solitude, feel somewhat misplaced, bringing as this feeling does in many a sense of not belonging

in the present but rather to some distant past or to some distant, longed for, future.

But this new knowing – partly acquired as a result of the months of solitude in isolated wild places and often slowly, gradually, more generally acquired over subsequent months – is not itself wisdom, being as it is of a more personal nature. That is, of their feelings, their relation to Nature; of the things they themselves now do so desire to do: to create, to manifest, to perhaps explain.

Beyond all this is the rite of The Abyss, preceded – by those following a sinister initiatory way – with a lengthy and practical engagement with the numinous; and preceded – by those following a numinous initiatory way – with a lengthy and practical engagement with the sinister. That is, preceded by the experience of, and the living over a period of some three years or more of, the numinous/sinister aspect, followed by the integration of that aspect and a going-beyond – again, in practical terms – of the personal amalgam that results, a going-beyond that the rite of the Abyss is an integral part of.

This experience, this living of ways of life, of and for at least three years, of the apparent opposite from one's initially chosen path [4], is very easy in theory but quite difficult and testing in practice, undermining and destroying as it does and must the self-image – the sense of Destiny, the self-importance, the pride – that the Internal Adept rite helped to reveal and then the Internal Adept strove for some years to manifest, to presence. For the new type of knowing, for instance in respect of someone following a sinister initiatory way, is of others, of empathy, of the connexions that bind them, beyond their self, to Life: to other human beings, to Nature, to the Cosmos. Of affective (acausal) and effective (causal) change.

The rite of The Abyss – as manifest in the Camlad Rite with its dark simplicity, its stasis, its dangerous requirement of confinement for a whole lunar month – is where the old pathei-mathos before and following the rite of Internal Adept is melded with the new pathei-mathos of those recent three or more years. For the candidate has nothing else to do but dwell upon such matters, and to try and simply be, to be what they are and always were, one microcosmic connexion, suspended between causal and acausal Time. In addition, and crucially important and necessary, the candidate has to implicitly trust someone; trust them to leave food and trust them to reveal when their lunar month of isolation has ended. [5] In effect, their entrust their own life to someone else, for a whole lunar month.

Conclusion – The Breeding of A New Race

All this garnishing of experience, by the Dark Arts and by the Dark Art of pathei-mathos, is difficult and takes a certain duration of causal Time, of the order of decades, and of necessity involves not only exeatic, adversarial, and Occult experiences, but also learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

Therefore show me someone claiming to be wise, claiming to have gone beyond the stage of Adept, who is younger than a certain age, who has not endured grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of their own death, and I shall show you a liar, a fraud, a charlatan, a poseur, or someone so deluded they actually believe the fantasy they have created for themselves and maybe also for others.

Conversely, not everyone beyond a certain age, claiming to follow or who actually has followed an initiatory Occult quest, is or might be wise, or even an Adept. For wisdom is either a profoundly rare wyrdfully-given gift – obvious by the personality, life, and works of the mature individual – or the result of someone successfully following, over several decades, an initiatory Occult quest to its exalted ending, a success again obvious by the life, the personality and the works of the individual [6]. For both types – those wyrdfully given the gift and those acquiring it by Occult, alchemical, means – are harbingers of a new human race and, from this race, this new breed, of a new human species.

Of the wyrdfully-given there are, perhaps and despite what mundanes desire to believe, only three or so per century. Of those who acquire it, for themselves, there are, as yet, only slightly more than that small number, per century. Which is why such initiatory Occult ways, and the Dark Art of pathei-mathos, exist: to bring-forth, to breed, more and more such beings in ever increasing numbers.

The way, the means, to wisdom exist; but so far humans have shown little inclination to follow the way, to use the means, preferring as they so obviously do ease to difficulty, lives of self-delusion, of subservience to causal abstractions, and of slavery to their lowly human desires and/or to others.

Anton Long
Order of Nine Angles
123 yfayen

Notes

[1] By term *wisdom* is meant not only the standard dictionary definition – a balanced personal judgement; having discernment – but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

[2] The other goal is immortality, which for us means a new existence in the acausal.

[3] By *scholarly* is meant both learned and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

[4] The pdf compilation *Enantiodromia – The Sinister Abyssal Nexion* gives some general guidelines for such ways of living.

[5] This trust, being a hitherto aural tradition, was deliberately omitted from the details of the rite published in the aforementioned text.

[6] As we have emphasized many times over the years – and as our Code of Kindred Honour demands – we, our kind, judge a person by, and only by, a personal knowing of them, and of their deeds, and a knowing extending over a certain duration of causal Time. Anything else is the mark of a mundane.

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Source: *2012 O9A Website Archive,* pp. 16-19

Appendix B
The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning – a knowing, an experience of – other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding – a perception – of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy – when cultivated, developed, and used – extend the limited knowledge, and the limited understanding, of Reality that we

may obtain from science.

In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and – indeed – as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill – of this particular esoteric Dark Art – can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves – with one known exception [4] – undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location). However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further – this advanced – development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the ONA Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide – they are alone, in a natural and non-urban environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and HomoHubris-like emotions and responses. All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location – and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past – onto the mundane world they have chosen to temporarily leave behind – or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrd, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where is the beginnings of wisdom can be found.

Anton Long
Order of Nine Angles
122 Year of Fayen

Notes:

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being – those species of living beings – which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills – in this case of empathy – is one of

reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage such skills, and which skills enable the interior, personal, alchemical, change in the individual – the journey from Initiate to Adept and beyond – which it is one of the aims of all genuine esoteric groups to encourage.

[3] The basic or standard Rite is given in ONA texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] The one exception is the Rounwytha – the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context.*

[5] This Rite is given in *The Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

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Source: *O9A Definitive Guide,* pp.201-203

Appendix C
Warriors, Freedom and the Sinister Way

One of the primary aims of the ONA is to produce a new type of human being. This new human being will - compared to individuals at present - be a more evolved individual who fulfills some of the promise latent within us, as a species. The Seven-Fold Way is one means whereby such a new individual can be produced. This individual would thus be an Adept: someone with a Destiny who understands wyrd, that is, Aeonic processes and change. Hence, this individual will seek, through their lives, their work, their actions, to create new ways of living, new communities, new societies, new possibilities.

This new individual will represent, and indeed be, a new archetype. The basis for this new archetype is the "thinking warrior": an individual who, being self-disciplined, can and does use their own personal judgement and who thus does not rely on the concepts, ideas, ways, forms, theories, laws, ethics, of others, and who is unswayed and unswayable by those forces which governments, politicians, the Media, religions, and Institutions in general, use to try and persuade and manipulate and control people. In essence, this new individual will use their will to control and change themselves.

Thus, this new individual - this new human type - will be beyond "individuation" and truely free. They will take responsibility for themselves, and those they have given a personal pledge of loyalty to, and not allow anyone to take this self-responsibility away. In brief, they would rather die - if necessary by their own hand - than have to submit to anyone, or allow anyone to control them, just as, if anyone or any Institution tries to confine them or control them, they would rebel, and fight to obtain their personal freedom.

Their is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour. The only law that this new individual will recognize and accept is the law of personal honour. The law of the New Aeon is the law of personal honour.

The revolution which is necessary will be in part a revolution of ideals, with the ideal of personal honour the catalyst necessary to create a New Aeon from the destruction of the old. The law of honour means an end to the tyranny of governments; an end to all the old ideas of the old repressive Aeon.

In the simple sense, honour is a manifestation, a presencing, of those evolutionary energies which can change us into a higher type, a new species of human being. With honour - and the laws deriving from it - new societies, and ways of life, can and will be created which will transform this planet, and enable us to take the next great leap forward in our evolution: the exploration, conquest and settlement of Outer Space.

Anton Long
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Source:
https://web.archive.org/web/20110605222551/http://www.nineangles.info/warrior.html

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Appendix D
The Enigmatic Truth
(Last Words From A Modern Alchemist)

As mentioned in my companion text *Lapis Philosophicus* [1] regarding the apparent division of the journey to wisdom into a Right Hand Path and Left Hand Path:

> "The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden."

This understanding, this knowledge – the wisdom acquired, the finding of lapis philosophicus [2] during the penultimate stage of the Way – means two particular things, and always has done. (i) living in propria persona [3], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.

In effect, the enigmatic truth is that those who have found lapis philosophicus – whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis – live in a similar manner and have acquired the same weltanschauung. An enigmatic weltanschauung that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via pathei mathos) of a sufficiency necessary to propel them beyond the illusion of conflicting opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge – no secrets, no mysteries – to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.

There is only lapis philosophicus and its individual discovery. There are only those, on their own

individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination. For we are life, the Cosmos; we are Time beyond its perceived illusive dichotomy and are and have been and will be Being, presenced and unpresenced, particular and general, past-present-future, and beyond the illusion, the deception, of 'a being' and of 'beings'.

Therefore, silence and reclusiveness become the few whose esoteric peregrinations have after decades – and by and because of lapis philosophicus - been ended.

Anton Long
December 2011 CE

[1] My text entitled *Lapis Philosophicus* is given in full below.

[2] Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through the symbiosis that is alchemy, seeks. al-χημία [from χῡμεία] – ‘the changing’.

[3] "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] - *The Pylgrimage of Perfection* (1526 ce), i. sig. Dvi.

Lapis Philosophicus

Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

Let me begin the story – of the secret of lapis philosophicus – at the end, and which writing about this particular story will be the last writing of mine on any Occult, esoteric, matter, and thus the end of my chatter.

The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden.

Naturally those who have not discovered, not found, lapis philosophicus either will not appreciate this or will disagree with it; as will, of course, all those who pretend to others (and/or to themselves) that they have found lapis philosophicus and thus claim or award themselves some exalted title or some Occult grade or whatever.

As I mentioned in a previous MS:

> "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and of effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time."

Furthermore, this work as one moves after decades of pathei-mathos toward The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP – having followed 'the sinister' – living numinously for a period of some years; for those of the RHP – having followed 'the numinous' – living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrd, an Aeonic perspective, taking the 'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss.

What, then, is the 'inner secret' of the living alchemy? What in other words is the nature of lapis philosophicus, the affects, of the object whose discovery is the ultimate purpose of our life-long Occult journey? The last part of this 'secret' is symbolized by the last stage/grade, begun but not yet attained as one's mortal nexion closes: during the right alchemical season, and at the right causal Time beyond one's mortal power to choose, to decide, for it is when it is, and will by the discovery of lapis philosophicus become known and can neither be chosen/decided by us nor forestalled by any means.

The middle part of this 'secret' is that the object of our journey never really was distant and neither was it hidden at all; we only assumed or believed it was, and we only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever. The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here – now/then/when and in/within/beyond Time – in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null.

Anton Long
The Camlad Rouning

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Source:
https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

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Appendix E
O9A Terminology

§ ONA 1.0, 2.0, 3.0

The phases or iterations or developments of the Order of Nine Angles (O9A, ONA) are:

ONA 1.0 - considered to be from c.1976-1991/1992, and was manifest in the private 'one-to-one' aural teaching of individuals chosen by an existing Adept who provided the pupil with advice and unpublished mostly typewritten texts such as those later published under the title *Naos*.

ONA 2.0 - considered to be from 1992 to 2012 (a) when particular typewritten texts such as *Naos* were openly circulated and individuals recruited by means of an English PO Box advertised by 'word of mouth' or advertised privately or otherwise by existing Occultists such as the editor of the *Nox* zine; and (b) when

the newly developed public Internet facilitated the publication of ONA texts and communication by means of e-mail and forums such as Usenet.

ONA 3.0 - considered to be from c.2015 when the FBI informant, and later agent provocateur, Joshua Sutter established the s/c Tempel ov Blood and claimed it was an ONA nexion. He also established Martinet Press to publish and distribute items such as the books *Iron Gates* and *The Devil's Quran*. Regarding Sutter, qv. the ONA text *Black Propaganda, The FBI, And The O9A*, https://archive.org/download/origins-ban-o9a/origins-ban-o9a.pdf

§ Authority Of Individual Judgement.

> "The authority of individual judgement is one of the fundamental axioms of the esoteric philosophy of Anton Long and thus a fundamental principle applicable to how that esotericism is presenced in the praxises of the Order of Nine Angles (O9A/ONA). This axiom means that even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority (...)
>
> The axiom the authority of individual judgement also means that each O9A person, nexion, group, or cell, will use their own judgement in respect of what they do; in how they, individually and/or as part of an O9A nexion, 'presence the dark and manifest the sinister' in practical ways." *The Seofonfeald Paeth* glossary.

§ Causal Abstractions.

> "Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearality - of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.
>
> All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the Untermensch ethos derived from such materialism. Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, image or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some 'perfect' or 'ideal' form, category, or thing, is part of abstraction.
>
> Abstractions hide the true nature of Reality - which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond. According to the O9A, the so-called Occult Arts - and especially the so-called Satanism - of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develope our latent human faculties and our latent sinister character." *The Seofonfeald Paeth* glossary.

§ Exeatic.

> "To go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed society." *O9A Definitive Guide*, p.489

§ Exoteric/Esoteric.

> "Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner/acausal essence or nature. What is esoteric

> is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions (qv.) tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy. Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning." *The Seofonfeald Paeth* glossary

§ Homo Hubris.

As defined on p.490 of the *O9A Definitive Guide*, Home Hubris is

> "A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen – this creation of the modern West – is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry – and mass 'culture' – of the modern West, just as it is Magian Occultism, the Magian-controlled Media, and the 'spin', the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings."

§ Hubriati.

> "The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost excursively hubriati. Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called democracy." *O9A Definitive Guide*, p.491

§ Insight Roles.

One of stated tasks of an External Adept - the third stage of the ONA Seven Fold Way, after Neophyte and Initiate, and before Internal Adept - is to undertake an Insight Role which lasts between twelve and eighteen months. As described on page 183 of the *2012 O9A Website Archive,*

> "Insight Rôles are a necessary part of the Seven Fold Way. Every Initiate has to undertake at least one Insight Rôle following their Initiation (...) This Insight Rôle - which must last a minimum of one year (that is, in this instance for one particular and specific alchemical season) - should be chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be honest in assessing their own character, as they are expected to find a suitable Insight Rôle for themselves, either a personal Insight Rôle, or an Aeonic one, and this assessment and this finding are esoterically worthwhile tasks in themselves."

Some suggested Insight Roles, as given on p.186 of the *2012 O9A Website Archive,* are:

> (1) Join or form a covert insurrectionary political organization - either of the so-called "extreme Left" or of the "extreme Right" - whose avowed aim is to undermine by practical, revolutionary, means the current Western status quo.
> (2) Undertake the role of assassin, selecting as your opfers those who publicly support or aid, ZOG, the NWO, The System.

(3) Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO.
(4) Join or form an active anarchist organization or group dedicated to fighting the capitalist System.
(5) Join or form a National Socialist group or organization, and aid that organization, and especially aid and propagate "historical revisionism".

§ Lapis Philosophicus.

"The terms Lapis Philosophicus/lapis philosophorum are now commonly (exoterically) translated as the philosopher's stone or stone of the philosophers. However, esoterically – and correctly, given the meaning of 'lapis' and 'philosophicus' in the early texts – the term signifies the 'jewel of the alchemist', the precious jewel that the alchemist seeks to find, either through their own anados [internal alchemy] or by the transformation of various elemental [external] substances or materia. For, in the context of the early alchemical texts, philosophicus – for example – refers to the alchemist, not to a philosopher." *The Seofonfeald Paeth*, p.130

"As a term Lapis Philosophicus means the 'jewel of the alchemist', since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means 'jewel' and not 'stone'. For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἣ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ’ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in English–Greek Dictionary: A Vocabulary of the Attic Language by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε." *The Final Texts*, https://archive.org/download/three-texts-final_202603/three-texts-final.pdf

§ Labyrinthos Mythologicus.

"Labyrinthos Mythologicus of the O9A suggests myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." *The Seofonfeald Paeth* glossary.

§ Law of the Sinister-Numen.

"The Law of The Sinister-Numen (aka The Sinister Code aka The Code Of Kindred Honour) is a practical manifestation, in our causal continuum, of the Sinister-Numen - of those things which can breed excellence of sinister character in individuals, and thus which Presence The Dark in practical ways. The Law also describes the sinister ethos of The Order of Nine Angles." *The Seofonfeald Paeth* glossary.

§ Magian.

"The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual – either alone or collectively (and especially in the form of a nation/State) – can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish-indulgence, lack of manners and dignity, and vacuous 'celebrities' (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice." *O9A Definitive Guide*, p.492

§ Mundanes.

> "Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live by The Law of the Sinister-Numen (qv). Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions." *The Seofonfeald Paeth* glossary.

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Sources:

° *From ONA 1.0 To ONA 3.0*, https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf

° *The Seofonfeald Paeth,* Glossary, pp. 278-301, https://archive.org/download/o9a-trilogy-print_202209/o9a-trilogy-print.pdf

° *O9A Definitive Guide*, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

° *2012 O9A Website Archive,* https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

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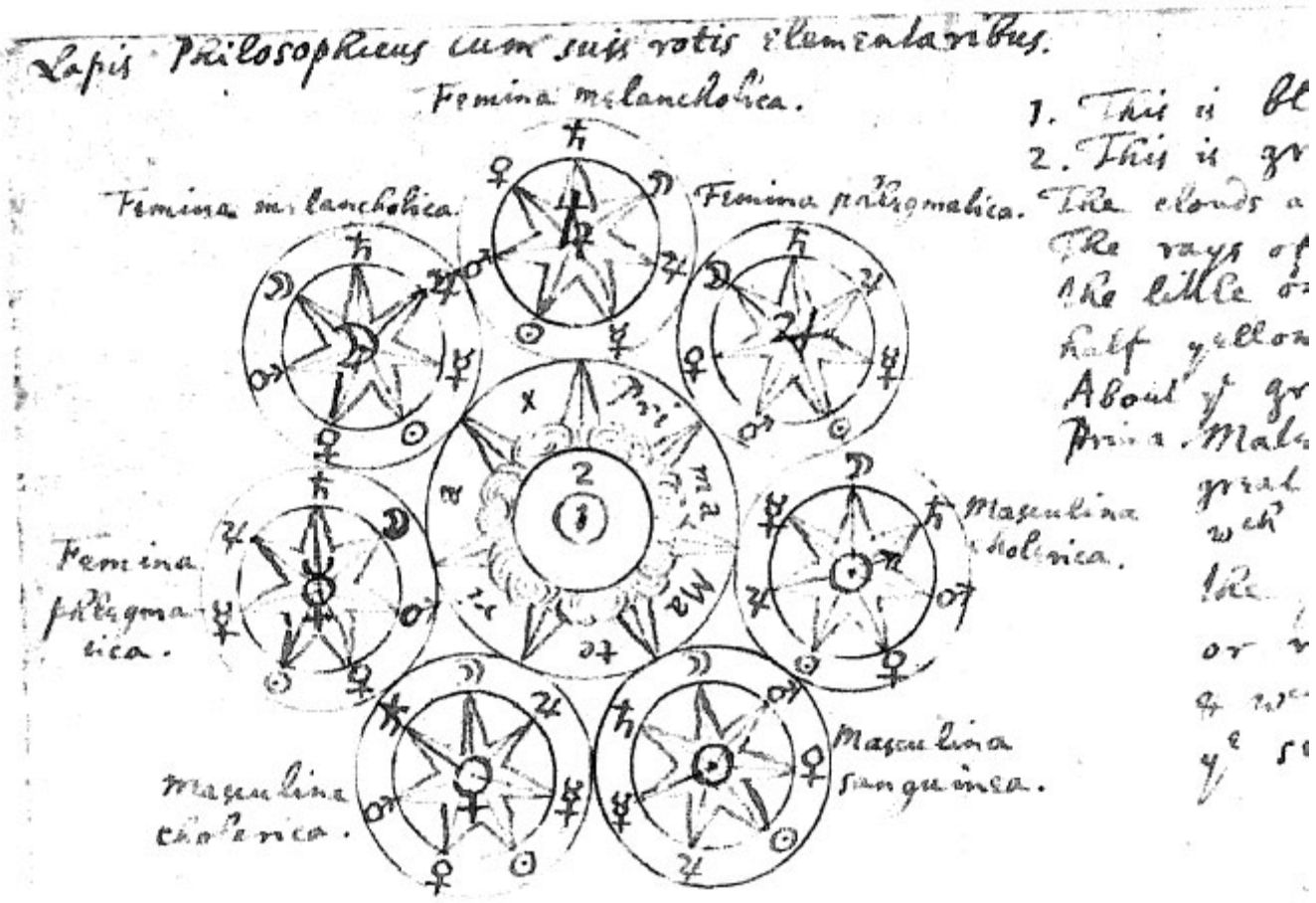

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Beyond The ONA

Abstract

In *The Development Of The ONA 1992-2012* [1] it was suggested that the ONA corpus associated with ONA 1.0 (c.1976-1991) and ONA 2.0 (1992-2012) and written by Anton Long not only implied and resulted in a bifurcation of identity and of aims but also created the Frankensteinian Monster that was ONA 3.0 (2015-present) which became, and still is, the public face of the ONA/O9A/Order Of Nine Angles/Order Of The Nine Angles. That the stated ONA aim of developing 'wordless empathy', of ultimately finding Lapis Philosophicus, through rites such as that of Internal Adept were at odds with, or seemed to be at odds with, the persistent employment of causal abstractions.

In this essay we examine whether the newly developed Hebdomian Way may either have resolved that bifurcation of identity or rendered the ONA itself irrelevant in a modern personal or partnership quest for Lapis Philosophicus; that is, a quest for wisdom understood as not only having acquired a balanced personal judgment and thus discernment, but also having that ancient wordless knowledge of a pagan kind concerning livings beings, human nature, ourselves, and thus how we relate, *sans* causal abstractions, to those other living beings, to Nature, on this planet, and to the Cosmos beyond our small planet circling one Star among billions

As in *The Development Of The ONA 1992-2012*, we do not to address questions of identity in relation to published ONA texts written by the person or persons using the pseudonym Anton Long during the years 1989, the date of publication of *Naos*, [2] and 2012, the date 'Anton Long' publicly retired and ceased to write ONA texts.

Rufus Malisius et al
124 Hours Before The Summer Solstice
2026 CE

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I. Towards A Modern Épistémé?

Regarding the Order of Nine Angles, Tau Sigma Omicron, formerly known by the appellation The Seven Oxonians, in their missive *A Question About O.N.A Iterations,* dated JD 2461168, wrote:

> "It was and is our view that while the original 'Anton Long' through ONA 1.0 and through aspects of ONA 2.0 revived the essence of ancient hermeticism, of alchemy, and the Greco-Roman pagan ethos, thus discarding the Qabalah and restoring the septenary system, he nevertheless 'overstepped the mark' through the eight aspects enumerated above, resulting in how and into what ONA 1.0 was developed by him and subsequently by others. Hence our appellation of ONA 2.0 as a 'Frankensteinian monster'. Which development occurred when the exclusively private and individual, the personal, guidance of the early ONA 1.0 was abandoned in favour of using the new-fangled impersonal Internet to distribute ONA 1.0 and later MSS, bolster recruitment, and encourage individuals (including anonymous ones) to form their own nexion, cell, or chapter, of a supra-personal ONA." [3]

By using the expression 'overstepped the mark' they imply that in their opinion 'Anton Long' committed hubris. For that hubris is certainly evident by the use, in the ONA corpus written by Anton Long, of causal abstractions, categories, including Hubriati, Homo Hubris, and Mundanes. [4] As noted in my 2024 essay *The Hubris Of Abstractions*, Myatt's post-2012 philosophy of pathei-mathos:

> "places all modern dehumanizing personal abstractions into the necessary Aeonic, Cosmic, perspective: as short-lived manifestations of our human hubris. As, because of their physis, living for a certain amount of causal Time - perhaps a century or so in the case of political and social abstractions - and then being replaced or dying a natural death; or in the case of a nation-State (or of a hegemony or Empire) with some of their abstractions, restrictive laws, decrees, and diktats, perhaps living for several centuries albeit often assuming a different name. [5]

Which Cosmic Perspective is the 'wordless empathy' the ONA Rite of Internal Adept was designed to cultivate in the individual. Hence, as mentioned in *The Development Of The ONA 1992-2012*, [1] the unresolved dichotomy implicit in ONA 1.0 and ONA 2.0 wrought because of Insight Roles, the Aeonic Sorcery (Magick) of ONA practitioners who have undertaken the Rite of the Abyss, [6] and what is, in the ONA, (i) the causal abstractions of definite, defined, Aeons and their associated defined cultures and their presumed ethea as symbolised by the particular Greek/Norse archetypes in the image below; (ii) the assumptions regarding what that 'new Aeon' should be and and why it should be created, and (iii) the postulated praxis regarding its creation.

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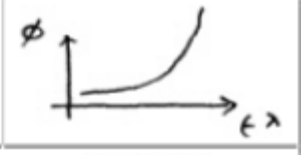
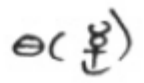
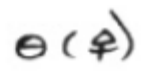
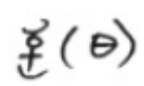
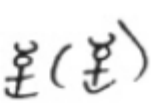
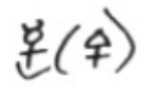
	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
	Individual			Aeonic			
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	
Saturn/ Naos	Kronos	Odin					

The Seven Aeons According To ONA Tradition

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Three years before their *A Question About O.N.A Iterations*, the Seven Oxonians had developed what they termed The Hebdomian Way - a modern ἄνοδος, a quest for Lapis Philosophicus [7] - explaining, having declared they had followed Anton Long's Seven Fold Way to, in one case, the stage of External and in other cases to Internal Adept, that

> "in a personal or in a partnership quest for that goal the following aspects of the O9A were unnecessary, not relevant, distractive, or detrimental:
> (i) a public impersonal presence, whether or not anonymous, and whether or not by modern means such as the Internet;
> (ii) Satanism, however defined or presenced, and whether or not used as a personal learning experience or in an antinomian way;
> (iii) the games, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
> (iv) Occult rituals and ceremonies in general, and all types of sorcery;
> (v) Insight Roles;
> (vi) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
> (vii) the complexity of Anton Long's labyrinthine esoteric philosophy;
> (viii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult;
> (ix) the axiom of the authority of individual judgment. [8]

In the *Introduction To The Hebdomian Way* text [9] they provided the seven practical tasks of The Hebdomian Way, several of which were modified versions of ONA Grade Rituals but none of which involved role-playing (as in ONA Insight Roles) or sorcery (external or Internal) but all of which aimed to discard, or place into perspective, what were regarded as the negative personal traits detailed in section

25 of the Poemander tractate of the Corpus Hermeticum, which the Seven Oxonians described using Myatt's translation,

> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." [10]

In The Hebdomian Way, these personal traits are enumerated as:

° 1. That vigour - enthusiasm - which grows and which fades.
° 2. Those dishonourable machinations.
° 3. That eagerness which deceives.
° 4. The arrogance of authority over others.
° 5. Profane insolence and reckless haste.
° 6. The bad inclinations occasioned by a comfortable life-style.
° 7. The lies that lie in wait.

Each stage is associated with a specific practical task, which tasks the authors declaim are based on their own experience, and only involve the candidate or the partner of the candidate. The tasks vary in difficulty, require various skills, a high level of physical fitness and determination, forming an *outré* training regime the length of which is not given but which certainly requires a year at least.

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II. The Seven Practical Tasks of The Hebdomian Way.

As described in several texts by The Seven Oxonians, including *Introduction To The Hebdomian Way* [9] the tasks are:

1. Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. [11] Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful. [12]

2. For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3. With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4. A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build

your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment. The Hebdomadary should keep a handwritten journal to record their musings.

5. Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6. The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7. The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

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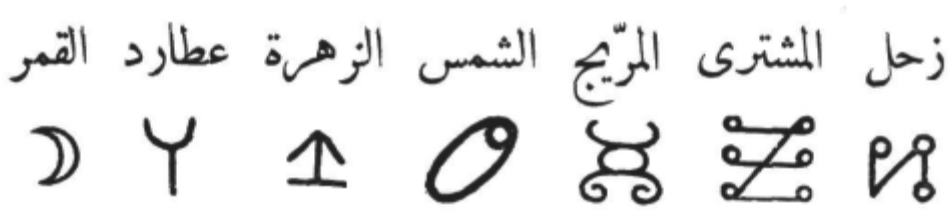

The Septenary, Ghayat al-hakim , c.1050 CE

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III. A Noetic Hermetic Way

Whether the tasks work in regard to the individual following the above regime discovering Lapis Philosophicus is still a publicly unanswered question. In the Conclusion part of their *Introduction To The Hebdomian Way* text [9] the authors write:

> "Modern hermeticism, as manifest for example in the Hebdomian Way, provides an individual alternative to the conflicts, internal and external, of our societies. A chance to perceive and understand our world without ideas, ideals, legends, myths, ideologies, and religion. An evolution beyond causal constructs such as States, nations, 'patriotic' cultures, hegemonies, and that supra-personal inclusion-exclusion which was and still is the genesis of so much turmoil, destruction, and deaths."

The remark about finding the "noetic Star Game helpful" in understanding hermeticism is interesting. Firstly, because the 'noetic Star Game' - described in detail in several of their works - is an optional task, and second because they write in one of those works:

> "Shorn of its subsequent and in our view unnecessary association with twentieth century sorcery, the original septenary Star Game has much to commend it both in hermetic terms - as a new symbolic and cerebral exposition of hermetic philosophy - and in terms of a practical and interesting board game suitable for the twenty-first century." [13] https://sevenoxonians.wordpress.com/wp-content/uploads/2025/02/the_star_game_compendium.pdf

Secondly, because this 'symbolic and cerebral exposition of hermetic philosophy' is explained in their informative texts (i) *The Sevenfold Seeking And Noesis Of The Hebdomian Way,* [14] and especially (ii) in their seminal text *Julius Evola, The Seven Fold Way, And Hermeticism* with the term 'Longusian tradition', in the following quotation, referring to ONA 1.0 as expounded in the *Naos* typescripts.

> "Both the Longusian Seven Fold Way (7FW) and the Hebdomian Way are modern hermetic quests for Lapis Philosophicus in which Myatt's The Star Game is a purely noetic and esoteric representation and experiencing of the Hebdomad and the hermetic quest, sans denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word.
>
> Such links to ancient hermeticism - known for decades to Adepts of the Longusian tradition - are particularly obvious when the insights and understanding of Julius Evola as manifest in his *La tradizione ermetica* (The Hermetic Tradition) are considered in the context of those two modern hermetic quests, The Star Game, and Myatt's translation of and commentary on tractates of the Corpus Hermeticum.
>
> This essay is designed to hopefully inspire a few others to undertake their own research into hermeticism, Evola's Hermetic Tradition, and both the Longusian tradition and the non-Longusian Hebdomian Way devoid as this Hebdomian Way is of the Labyrinthos Mythologicus, the politics, the metaphysical complexities and the Occultism of the Longusian tradition, thus making that Way in our view a more accessible and practical manifestation of ancient hermeticism and the individual quest (ἄνοδος) for Lapis Philosophicus." [15]

Although what they term their modern hermetic ἐπιστήμη (épistémé) is currently hardly known and certainly unappreciated by those interested in both hermeticism, ancient and modern, and in a personal or partnership quest for wisdom "understood as the attainment of wisdom", it is to be hoped that in future it can undo some of the damage that the ONA Frankensteinian Monster has done and is doing in regard to individuals finding a path to wisdom to betake them beyond the damage that causal abstractions - be they political, religious, social, or occult - have caused, are still causing, and may yet cause.

Conclusion

Devoid as it is of causal abstractions, and given the practical nature of The Hebdomian Way together with its hermetic, unembellished approach to The Star Game, it avoids the bifurcation of identity, and the causal abstractions, that became implicit in ONA 2.0. Thus, in our opinion it not only renders the ONA/ O9A/Order Of Nine Angles irrelevant in a modern personal or partnership quest for Lapis Philosophicus but also offers a more authentic approach to Hermeticism, where by 'authentic' we mean 'proceeding from its sources', and thus not embellished in a particular manner or for a particular purpose, nor diverging from those sources.

It is interesting to speculate that if the original 'Anton Long' - author of the *Naos* typescripts, of *The Satanic Letters* and *The Deofel Quartet*, and perhaps also of some (but certainly not all) pre-2012 ONA 2.0 texts attributed to 'Anton Long' - was, as has often been alleged, a certain Mr Myatt, then Myatt's post-2012 philosophy of pathei-mathos [16] is or was his attempt to explain the 'wordless knowledge' found by a Magus through and because of what was the penultimate stage of the ONA Seven Fold Way. With that philosophy of pathei-mathos expiation, perhaps, for his hubris. For in 2014 he wrote:

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination*." [17]

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Footnotes

URL's accessed June 2026 CE

[1] *The Development Of The ONA 1992-2012*, https://web.archive.org/web/20260615091013/https://sevenoxonians.wordpress.com/wp-content/uploads/2026/06/the-development-of-the-ona-1992-2012.pdf

[2] *Naos: A Practical Guide to Modern Magick*, https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

[3] *A Question About O.N.A Iterations*, https://archive.org/download/a-question-about-o.n.a-iterations/a-question-about-o.n.a-iterations.pdf

[4] The terms are defined in the Glossary included in *The Development Of The ONA 1992-2012*, op.cit.

[5] *The Hubris Of Abstraction*s, included in *Empathy, Pathei-Mathos, And Impersonal Authority*, pp.8-10, https://archive.org/download/impersonal-authority-nation/impersonal-authority-nation.pdf

In the seventh (2022) edition of his *The Numinous Way Of Pathei-Mathos*, Myatt described an abstraction as:

> "a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed. Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.
>
> All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and- effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past,

present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of something assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

In philosophical terms, a causal abstraction is an ideation, an idea (ἰδέᾳ/εἶδος), which is explained and/or defined by words and terms (denotata) and which invariably is used to form or describe a particular category of things." https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[6] The ONA Rite of the Abyss is given in *Enantiodromia - The Sinister Abyssal Nexion*, https://archive.org/download/enantiodromia-the-sinister-abyssal-nexion/Enantiodromia-The-Sinister-Abyssal-Nexion.pdf

[7] <quote> "As a term Lapis Philosophicus means the 'jewel of the alchemist', since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means 'jewel' and not 'stone'. For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ’ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in English–Greek Dictionary: A Vocabulary of the Attic Language by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε." </quote> The Final Texts, https://archive.org/download/three-texts-final_202603/three- texts-final.pdf

[8] *The Quest For Lapis Philosophicus: The Oxfordian Debate In Context*, included in *Deconstructing A Mythos*, pp.4-16, https://archive.org/download/gelis-3/gelis-3.pdf

[9] *Introduction To The Hebdomian Way*, included in *Deconstructing A Mythos*, op.cit., pp.103-112

[10] *Corpus Hermeticum, Eight Tractates*, (i) Gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf (ii) Printed book, 2017, ISBN 978-1976452369

[11] In a footnote, The Seven Oxonians wrote:

> Recommended translations with commentaries: (i) Copenhaver, *Hermetica*, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates*, 2017, ISBN 978-1976452369

[12] The noetic Star Game is descried in *The Star Game And The Hebdomad*, included in *Deconstructing A Mythos*, op.cit., pp.73-79

[13] *The Star Game Compendium*, https://sevenoxonians.wordpress.com/wp-content/uploads/2025/02/

the_star_game_compendium.pdf

[14] https://archive.org/download/noetic-hebdomad-v3/noetic-hebdomad-v3a.pdf

[15] *Julius Evola, The Seven Fold Way, And Hermeticism*, https://archive.org/download/evola-7fw-v3/evola-7fw-v5.pdf

[16] *The Numinous Way Of Pathei-Mathos*, https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[17] *Some Questions For DWM (March 2014)*, https://davidmyatt.wordpress.com/wp-content/uploads/2014/12/dwm-2014-questions.pdf

Myatt's 2013 book *Understanding and Rejecting Extremism: A Very Strange Peregrination* is available (i) in print, ISBN 978-1484854266 and (ii) as a gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2013/05/myatt-understanding-extremism-v2.pdf

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Image Credit:
Isaac Newton: Lapis Philosophicus cum suis rotis elementaribus
(Works of Isaac Newton, Huntington Library, San Marino, California)

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Keywords: Anton Long, O9A, Order Of Nine Angles, Deofel Quartet, ONA 1.0, ONA 2.0, Naos, Naos - A Practical Guide to Modern Magick, Esoteric Philosophy, Longusian, Longusian Occult Tradition, Satanism, Occultism, Internal Adept, Insight Roles, Left Hand Path, Omega9Alpha, Frankensteinian Monster, Hermetica, Seven Oxonians, Lapis Philosophicus, David Myatt, Enantiodromia, The Hebdomian Way, Septenary System, Seven Fold Way,